

Formação Inicial e Continuada de Professores: da Teoria à Prática

Solange Aparecida de Souza Monteiro
(Organizadora)



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APRESENTAÇÃO

“Vamos compreender a vida, não necessariamente como a repetição diária das coisas, mas como um esforço para criar e recriar, e como um esforço de rebeldia, também. Vamos tomar nas mãos nossa alienação e perguntar: “Porquê?”, “Isso tem que ser desse modo?”. (...) E para sermos sujeitos, precisamos indiscutivelmente examinar a história criticamente. Como participantes ativos e verdadeiros sujeitos, podemos fazer a história apenas se continuamente formos críticos de nossas próprias vidas.” (Paulo Freire)

O debate sobre a relação teoria e prática é uma questão importante para o campo da formação inicial e continuada de professores. Esta relação já foi tratada por importantes filósofos como Gramsci (1978), Adorno (1995), Vázquez (1977), Saviani (2007) e por numerosos estudiosos da área da educação, que se dedicaram a compreender a natureza, os limites e possibilidades dessa relação que se refere ao modo como os homens pensam e agem sobre todas as coisas.

A categoria formação é muito importante para se pensar a formação inicial e continuada de professores, assim, nos artigos que compõe esta obra busca-se uma melhor compreensão deste tema na sociedade contemporânea. a formação humana é tida como incompleta, fundamentada na barbárie e impregnada por conceitos ideológicos, além disso, há uma simplificação ou redução do conhecimento. Adorno (2005) enfatiza, por conseguinte, o papel da educação na formação da consciência crítica. Em suas análises sobre o sistema educacional contemporâneo, o autor mostra que o problema da semiformação tem contribuído para a propagação de um ensino superficial, medíocre, acrítico e empobrecido de experiências formativas.

É importante ressaltar que a base da formação inicial e continuada de professores pressupõe tanto conhecimentos teóricos quanto práticos. Assim, não se pode atribuir a primazia da prática sobre a teoria ou vice-versa. O binômio teoria e prática possibilita ao homem agir de forma consciente na concretização de todas as suas ações. Ao isolar a teoria da prática ou a prática da teoria, o homem é destituído de sua capacidade de agir de forma consciente, é impossibilitado de compreender os condicionamentos que o determinam, é privado da possibilidade de (re)construir sua realidade.

Solange Aparecida de Souza Monteiro

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TEACHING PROBLEMATIC OF INDIGENOUS WOMEN IN THE INTERCULTURAL MEXICO STATE UNIVERSITY

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ABSTRACT: Mexico has peculiar multicultural features and it is indispensable to preserve this identity as opposed to globalization. To do so, promoting the formation of professionals committed to cultural development and the consolidation of the languages and cultures of indigenous towns and preserving the original groups in the coming years, through educational and cultural institutions, legislations and public policies is necessary. How do we cope with globalization? The National Education Program in 2001-2006 proposed intercultural higher education as a response to this problem. However, the teaching work of indigenous women is vital to protect ethnic groups. Questioning what kind of teaching problematics

of indigenous women (Otomis and Mazahuas) face during their work at the Intercultural University of the State of Mexico (UIEM) serves to analyze these problems and to find out if the preservation of the original groups is fulfilled. The theory and method of intercultural curricular design is by competences. The current research is carried out at the descriptive micro level using in-depth interviews to the indigenous (Otomis and Mazahuas) scholars of the Intercultural University of the State of Mexico under the intentional criterion.

The results show the link between the theoretical program and the practice in community, the elaboration of teaching strategies according to the characteristics of students, the institution and the delivery of the necessary teaching material for the development of their educational work. Thus, the difficulties of indigenous teachers hinder the goal of promoting the cultural preservation of ethnic groups in the State of Mexico.

KEYWORDS: Ethnic identity, ethnic groups, indigenous women, teaching work, intercultural university.

PROBLEMÁTICA NO ENSINO DE MULHERES INDÍGENAS NA UNIVERSIDADE ESTADUAL INTERCULTURAL DO MÉXICO

RESUMO: México tem características

multiculturais peculiares e é indispensável preservar essa identidade em oposição à globalização. Para isso, é necessário promover a formação de profissionais comprometidos com o desenvolvimento cultural e a consolidação das línguas e culturas das cidades indígenas e preservar os grupos originais nos próximos anos, através de instituições educacionais e culturais, legislações e políticas públicas. Como lidar com a globalização? O Programa Nacional de Educação 2001-2006 propôs a educação superior intercultural como resposta a este problema. No entanto, o trabalho docente das mulheres indígenas é vital para proteger os grupos étnicos. Questionando que tipo de problemática de ensino de mulheres indígenas (Otomis e Mazahuas) enfrentam durante o seu trabalho na Universidade Intercultural do Estado do México (UIEM) serve para analisar esses problemas e para descobrir se a preservação dos grupos originais é cumprida. A teoria eo método de design curricular intercultural é por competências. A pesquisa atual é realizada no nível descritivo micro usando entrevistas em profundidade para os estudiosos indígenas (Otomis e Mazahuas) da Universidade Intercultural do Estado do México sob o critério intencional. Os resultados mostram a ligação entre o programa teórico ea prática na comunidade, a elaboração de estratégias de ensino de acordo com as características dos alunos, a instituição ea entrega do material didático necessário para o desenvolvimento de seu trabalho educacional. Assim, as dificuldades dos professores indígenas dificultam o objetivo de promover a preservação cultural dos grupos étnicos no Estado do México.

PALAVRAS-CHAVE: Identidade étnica, grupos étnicos, mulheres indígenas, trabalho docente, universidade intercultur

1 | INTRODUCTION

The Mexican Republic has been characterized as a multiethnic nation throughout its history, therefore, it is essential to preserve this diversity of ethnic identities and that's the purpose of this research. The document contains four sections: first, the identity of Otomi women; the second section focuses on the Intercultural University of the State of Mexico (UIEM) located in San Felipe de Progreso; third, teaching as a work in higher education and finally the difficulties of teaching indigenous women in Intercultural University of the State of Mexico, besides some final thoughts.

2 | IDENTITY IN OTOMI WOMEN

Nowadays, technological progress is linked to modern possibilities for rapid processing and transfer of information, to shorten distances between distant regions of the world and to influence their ideological, cultural, economic, educational and political issues with a tendency to develop homogenization. However, this process has not been fully set; the existence of various social particularities emphasizes the difficulty of inserting itself into a totalizing unity.

Although national identity has been constructed based on biological miscegenation and cultural syncretism, the heterogeneity of the territory, the different forms of land occupation and appropriation, regional, rural and urban differences (...). This means that in the years to come, educational, cultural, legal and political institutions, as well as the mentalities of the population as a whole, they will have to adapt to a new vision of Mexico, a Mexico with many faces and multiple identities (Stavenhagen 1997, p. 227).

The Otomi ethnic group in Mexico, according to the National Commission for the Development of Indigenous Peoples (CDI) is in the State of Mexico, Hidalgo, Guanajuato, Queretaro, Michoacan, Puebla, Veracruz, Morelos and Tlaxcala.

Machismo emphasizes the extremism of differences between men and women, and it is the justification of patriarchal behavior, in exchange for women servility. This phenomenon occurs mainly in areas far from the city, towns, communities, provinces, ethnic groups or societies with less economic resources, but it is manifested in all socioeconomic levels in Mexico.

The ideal of most women is to marry and become mothers, more as social conditioning than a personal disposition, and not complying with the established pattern, means to be relegated and expose themselves to criticism. This situation predominates in the indigenous groups, to a large extent, by the non-viable socioeconomic conditions in which the indigenous people of our country live, where more than half are illiterate, do not have drinking water, drainage or electricity services. This situation is a historical phenomenon derived from an unequal and disadvantageous economic model, a reflection of the injustice and poverty of the peoples according to Barrientos (2004).

For this reason, "the situation that women live in rural areas, especially indigenous women, implies a burden of inequality imposed by both being a woman and belonging to an ethnic group" (Ramírez, 2009). Thus, females adopt a role according to the cultural space shared as a group, that is: they must be reproductive, take care of the children, cook, rule the house, clean it, wash and contribute to the family sustenance. In addition, they are the ones who preserve culture, language and customs. In this way, symbolic violence is lived spontaneously and disguised as natural.

Each ethnic group has its own gender worldview and incorporates, besides cultural identity and ethnicity, just as it does with other cultural configurations. That is why in addition to containing ideas, prejudices, values, interpretations, norms, duties, prohibitions on the life of women and men, the worldview of genre is markedly ethnocentric. (Lagarde 2001, p. 27).

Otomi women construct their identity through their beliefs, customs, rituals, way of life, clothing, economic reality and mainly their language. Although the implementation of academic training leads us to ask ourselves if it increases its identification process or undergoes a crisis. Identities are constructed from the appropriation of the social actors of certain cultural repertoires considered simultaneously as differentiators (outwards) and defining their own unity and specificity (inwards). That is, identity is nothing more than the culture internalized by the subjects, considered within the angle

of its differentiating and contrasting function in relation to other subjects.

3 | THE INTERCULTURAL UNIVERSITY

The modalities of intercultural education were born in the context of post-indigenism and the resignification of relations between indigenous peoples and the State. In Mexico, the discourse of multiculturalism was incorporated in education in 1996, but the National Indigenous Institute (INI) conducted intercultural health programs in 1940, with a different direction compared to the concept discussed nowadays (Dietz And Mateos, 2011). In this respect, its origin is connected with the historical relationship between the State and the indigenous peoples.

The space of education is characterized as an example of the constant renegotiation of the relationship between the State and the indigenous peoples. It is also a privileged way to observe how new forms of relationship are built. The intercultural approach based on mutual respect of cultures and a critical perspective of the colonial modernity is quite complicated to put into practice due to the inequalities of power that extend throughout today's society (Bertely, 2011; Diez and Mateos, 2011), particularly in the case of Higher Education, habituated to reproduce the coloniality of knowledge.

According to Mato (2012) interculturalizing higher education points toward "building more equitable societies that can be socially and environmentally sustainable". This vision implies questioning the capitalist system, its unequal effects on society and its relation to the environment. For Laura Bensasson, intercultural bilingual education starts from a utopia of a relationship of mutual respect and reciprocity between indigenous societies and the Western society, at least in the sphere of culture. But in practice, educational attention to culturally diverse groups has moved little from the initial indigenist model, which has only been modernized to meet the requirements of new neoliberal policies by encouraging patterns of consumption and models of coexistence.

The different positions regarding educational interculturality bring with it many criticisms, however, the Mexican government implemented the National Education Program 2001-2006, which proposed among its goals: "to increase the enrollment of students of indigenous origin as of 2002, in such a way that in 2006 their share in higher education enrollment will triple the current one" (PNE, 2001-2006, p. 203). Within these objectives, in the National Education Program (PRONAE) and with the creation of the General Coordination of Intercultural and Bilingual Education (CGEIB), an institution responsible of designing the intercultural universities, there were established eight intercultural universities in the states of major Indigenous presence. Thus, intercultural universities emerged as a new type of Intercultural Higher Education Institutions (IIES) in comparison with other institutions of the higher education system in the country; intercultural universities are new in terms of educational offerings, how they are ruled and organized, as well as for the people who were involved in its creation.

The "intercultural universities" constitute a historical effort to decolonize the university system; to diversify it in linguistic, cultural and ethnic terms; to decentralize it and regionalize it (...) to extend coverage and facilitate access to the university for a population that historically has been excluded from this educational level, but not only young people belonging to the indigenous peoples of Mexico (Mateos and Dietz, 2016, P. 684).

To promote the education of professionals committed to the economic, social and cultural development, particularly of the indigenous peoples of the country; to revalue the knowledge of indigenous peoples and to promote a process of synthesis with advances in scientific knowledge; to promote the dissemination of the communities' own values, as well as to open spaces to promote the revitalization, development and consolidation of native languages and cultures in order to stimulate a relevant communication of the university responsibilities with the surrounding communities (Casillas and Santini, 2006, p. 145).

This achievement is set through the functions of: teaching, research, dissemination and preservation of culture; the extension of services and the linkage with the community. Therefore, it is transcendent to identify the problems of the teaching work of indigenous women in the Intercultural University of the State of Mexico, located in the municipality of San Felipe del Progreso.

4 | TEACHING AS A WORK IN HIGHER EDUCATION

Jaime Martínez Bonafé (1999) understands "the structure of the work place" as the set of conditions that directly regulate the teaching practices of a teacher. These conditions are not only socio-economic strictly speaking -for example the undergraduate degree and salary- but all those that are shaping -not always in an explicit and regulated way- the patterns of daily work in schools.

José Luis Jofré (2009) defines the teaching position as 'employment'. As wage labor in conditions of dependency, whether it is in a public or private school. Teaching, in this sense, is not a liberal profession. When defined as employment, they add some rights, guarantees and labor protections that become constitutive of the job. This set of rights operate as enabling workers' welfare. Annual supplementary salary (or bonus), paid vacation, retirement, social security, family allowances, etc. All these rights are completed with the stability in the workplace.

Bourdieu and Passeron (1995) cited by Rivas Flores, (2000) affirm that in the case of educational systems, it is a qualification aimed at guaranteeing a homogeneous formation that allows reproducing certain cultural arbitrariness. This initial and permanent qualification of the agents responsible for carrying out the teaching work is complemented by instruments of control aimed at guaranteeing orthodoxy in the face of 'individual heresies'. Having obtained the qualification destined to give value in use -for the buyer- and exchange value -for the seller- to the labor force, the teacher sells it in exchange for a salary, becoming a form of 'merchandise'. Thus, the teaching work entails "to carry out an activity, in this case with an alleged qualification, a salaried one

(...) [subject] to the conditions and the requirements established by the contractor".

In higher education, the professional nature of teachers has not been discussed, since in Mexico they have not been evaluated through a State examination so far, such as basic and upper secondary education have, understanding this within the framework of the legitimating power of the institutions of which they are part of. As Bourdieu (2008) argues, the university is an institution that protects the monopoly of the truth, about itself and the social world. However, even if their status as professionals is not questioned, not all activities carried out by university teachers are recognized in the same way, since research activities are more prestigious and recognized than teaching and extension tasks.

On the other hand, work is a necessity for man, the need to have means to employ his abilities. It is not only a way of overcoming the constraints imposed by nature, but is a vehicle for expressing their combined capacities (Ollman, 1971, p. 128). Only through concrete work man develops all his potentialities, only through this, a man becomes a man.

5 | DIFFICULTIES OF TEACHING WORK IN OTOMI WOMEN IN THE INTERCULTURAL MEXICO STATE UNIVERSITY

The teaching work in higher education leads to new and different relationships with the institution, students, colleagues, administrative employees and especially with new teaching strategies. These are not the same for teachers, because the difference lies in the area of knowledge.

Students and the type of institution demand characteristics in the learning process, so the teacher considers the context, often with the support of diagnosis, to develop tools or teaching strategies. This is one of the first problems faced by Otomi teachers with higher education at the Intercultural University of the State of Mexico. Those whose main functionality is the linkage of theory to practicality in their community, without it there is no essence of knowledge.

So, in relation to pedagogical training, university professors find themselves in unequal conditions, since many were not trained to be teachers, but to perform as biologists, engineers, doctors, accountants, etc. (Walker, 2013).

However, female Otomi teachers who are motivated, with a positive attitude and in contact with students of intercultural education are able to consolidate this requirement, feeling part of the academic community. Some affirmations of one of the Otomi teacher interviewed, (who will remain anonymous by her request and no longer works in the university) talked about her beginnings in the UIEM this way:

I had worked as a teacher for two years in high schools. However, when I had the opportunity to enter to teach at the Intercultural University of the State of Mexico, I fulfilled the requirement to speak an indigenous language, I did not think twice

... Fortunately it was not difficult because I sympathized with the new educational proposal and I strengthened the effort to fulfill the mission entrusted, despite having a major in tourism, my profile helped me a lot because my degree thesis was about a tourism project with Otomi and Mazahuas people.

Walker (2015) considers that socially, it is not the same to exercise the teaching work being a doctor than a pedagogue. A professor in Exact and Natural Sciences or Medicine does not enjoy the same prestige as that of Social Sciences, Humanities or Art. This situation is not seen in the Intercultural University of the State of Mexico due to the humanistic and social approach, but there are no natural sciences subjects, although they prevail minimally in the programs offered by the different bachelor degrees.

It is not the same that the work in the university constitutes the main or exclusive activity of the teacher, compared to when it is a secondary task, occupying a small part of the working time. According to Walker (2015) in professional careers, it prevails a simple teacher dedication and the associate professors develop their main professional activity outside the university. This also implies differences in working conditions for teachers. Faced with this issue, in the interview, the full-time teacher argued:

The foundation of the first intercultural university was in the State of Mexico, in San Felipe del Progreso. Most full-time and hour-class teachers were committed to it. We supported with the availability of teaching at any facility provided, as we did not have an institution as that, and support with extracurricular projects or counseling with students. Although full-time teachers were more likely to approach students because they had more space on the campus. Also, the non-full-time teachers were committed to the students and the organization of educational events.

The activities that teachers develop in the exercise of their teaching function, exceed the tasks directly related to teaching. As Tello *et al* argue. (2009), "teaching practice as a work is socially and individually identified by pedagogical practice, but its reach is much greater because it involves a complex network of activities, social relations and policies that transfer it" (p. 249). Within this concept, both the non full-time and full-time teacher in intercultural university perform various activities, not only teacher-student interaction and research, but it goes beyond the contract signed. Part of its functionality is the approach to students, extra-class counseling, project preparation, planning of civic events, artistic or educational, support with teaching materials, creativity to adapt to unscheduled conditions, empathy to work with various groups and even relate politically. Under some of these circumstances the Otomi teacher remarked:

A problem I had during my stay at the university was that I was not provided of teaching materials and I wasn't given a laptop or desktop computer, to fulfill our work effectively. It seemed weird that only a colleague and I faced this situation, because everyone had the proper tools. Apparently, it happened because I was part of a working team contrary to the one that granted these materials.

The exercise of the teaching function goes beyond a list of activities that an intercultural university professor must fulfill and the attempt to establish them is complex, because they change according to the period, the particularities of the institution, students, area of knowledge, etc. As Lucarelli (2004) argues, "the recognition of the complexity of the context, in which scientific, social and educational structures changing, is what allows the university teaching profession to be understood as complex and non-uniform."

Methodologically, the theory and method of intercultural curricular design is competence-based. The research is made at a microsocial level and it is descriptive, using the depth interview technique. The study is underway and so far, has conducted three interviews: a current teacher, an ex-teacher and a former student of the Intercultural University of the State of Mexico; planning to perform ten interviews with Otomi female teachers. The criteria used in this work was intentional or selective. In addition, we used data retrieved from articles, books and theses related to this study.

6 | CONCLUSIONS

The research is still in process and the first findings are: the problem of defining the concrete work of teaching, decoded into knowledge as value in use in the educational institution.

The design of didactic strategies of the Otomi teacher in her subject for the linkage of theory to practicality in her community is one of the main objectives of the subject and the university, so they must work hard on it.

The purpose of the intercultural university is to meet the social demand to offer education with a new approach, directed not only to indigenous groups, but also to the whole population as well as to respect the fundamental right to an education in their own language. The social demand for a new approach was met, but the question remains regarding the right to receive higher education in the native language.

Mexico has been characterized as a multicultural country throughout its history, therefore it is essential to preserve this identity before the homogenizing social model, to promote the training of professionals committed to cultural development, consolidation of languages and cultures of indigenous peoples in the country, in order to detect if in the next years, the preservation of the ethnic groups with educational and cultural institutions, legislations and public policies is met.

The Intercultural University of the State of Mexico promotes an innovative way of teaching, considers the worldview of the Mazahuas, Otomis, Matlatzincas, Nahuas and Tlahuicas with the clear intention of preserving the cultural heritage of these indigenous peoples. The process is not easy and its development depends on Otomi teachers to convey the value, significance and importance of respect for the worldview of the ethnic groups of the state, and therefore of our Mexican nation.

The teaching work of Otomi women is a fundamental factor for the functionality of the Intercultural University of the State of Mexico: they disclose a loyal, natural and committed feeling because their ethnic group is immersed in this new educational model. Both teachers and administrative staff have a tough journey promoting the training of professionals committed to cultural development, consolidation of the languages and cultures of the country's indigenous peoples.

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